

repented sin. They say the scars will remain, but we do not believe it. That isn't the way of divine mercy.

Finally think of the abundant blessings which attend pardon. We might almost imagine a kind of divine extravagance, so vast, various and inconceivable are the glorious things reserved for them that love him. What a loud call is here, to repentance, and how special is the call to the greatest sinners and how ridiculous is discouragement, unbelief and despair.

Text: Isaiah 38:14. Undertake for me.

Good king Hezekiah was sick unto death with an enormous carbuncle, and the word of the Lord came to him to set his house in order. Consternation seizes upon everybody. The physicians are dumbfounded. The king is going to die. But Hezekiah knew the ways of the Lord, and he had a resource upon which in this extremity he might lean with hope. All other means had failed; he would cry to God.

In this transaction Hezekiah presented pretty much the same human traits which we observe around us, and often in our own conduct. Instead of trusting in God in the beginning, we put it off until we reach the extremity. Doubtless we have faith, but what kind? If we are sick, the doctor and the medicine being uppermost in our confidence, get the first trial. When every remedy and every expedient fails, then we cry to God, as much as to say, "It's the last chance; it can't do any harm." Those old maxims of faith, "trust not in an arm of flesh;" "lean not to your own understanding," are forgotten in the excess and exuberance of that trust which we repose in broken reeds.

"Undertake for me." What a prayer that is when we face the problems and perplexities of life of whatever sort. If all the questions which confront us burdened with the consequences of a lifetime were solved by the divine wisdom, if all our burdens were lightened by the all powerful arm, if all our sorrows were comforted by the divine consolations, if all our perils were turned aside by the divine intervention, what a blessed success, what an anthem of praise might not this life of ours become.

Human nature loves to imagine that it can hoe its own row, particularly in temporal matters, and the conceit is not by any means absent from spiritual matters. Dependence upon outside help is thought to imply a lack of manliness, and it is supposed to involve a loss of liberty. But this is not true in our relations with God. When He undertakes for us, as he always will and always does in answer to the real cry and the real faith, it will be in a manner the effect of which is not to impair but to develop the highest qualities of manhood within us, and the widest range of liberty. "All things work together for good to them that love the Lord." This is the way he undertakes for his children, but we should remember that this store house of help must be unlocked

by our faith. "Cast all your care upon Him who careth for you." "Cast your burden upon the Lord and He will sustain you."

Holiness to the Lord

In His Steps.

After all, however, but a few comparatively understand what holiness is. To many, it has simply been a general expression for the Christian life in its more earnest form, without much thought of what the term really means. The Apostle Peter says: "Like as he which called you is *holy*, be ye yourselves also *holy* in all manner of living; because it is written, Ye shall be *holy*, for I am *holy*." "Like as he is *holy*, so be ye also *holy*." To be *holy* is to be God-like, to have a disposition, a will, a character like God. Holiness is not something we do or attain; It is the communication of the Divine life, the inbreathing of the Divine nature, the power of the Divine presence resting on us. And our power to become *holy* is to be found in Christ. "He hath chosen us in Christ to be *holy*." When God calls us to holiness, he calls us to himself and his own life; the more carefully we listen to the voice, and let it sink into our hearts, the more will all human standards fall away, and only the words be heard, *Holy*, as I am *holy*.

Such holiness human effort alone can never compass. We need to aspire after, to hunger after this supernal life ere it descend to us in the realities of inspiration, through Christ Jesus our Lord.

Our Bible School

THE BOOK OF JONAH—No. 2

D. C. MOOMAW

In our October communication we left the prophet considering the explicit command to "go to Ninevah." He evidently was startled when the divine purpose was made known to him. We can very easily fancy him in consultation with "the voice within" as to what course he should pursue, and doubtless he had a hard struggle to decide the grave question whether he should obey or not. His decision was not impulsive. He was very deliberate. It is quite certain that he doubted the stability of the Lord in the ultimate execution of the judgment to "destroy the city in forty days." He even told his friends before he shipped for Tarshish that he did not believe the Lord intended to destroy the city. In chapter 4:2, he is quoted as "saying when he was yet in his country" that the Lord would "repent of the evil" intended for Ninevah.

Here the prophet fell into one of the most dangerous of the snares of the devil, that of arguing with the Lord, or considering the command in the light of imaginary results. Our Lord does not argue with his children. He commands, and we have no other motive but to obey. Korah and his company argued the blue ribbon command. "What good can it do," was their disloyal reply to Moses. "The people are all *holy*," was their impious

argument. It might appear to those "renowned princes" that Moses was arrogant and the ribbon command nonsensical yet the sequel showed no ultimative but to obey or be damned. Naaman argued the case with Elisha and extolled the superior medical properties of the rivers of Damascus over the Jordan, but the prophet had designated Jordan, and to Jordan the sick Syrian must go or carry his leprosy to the grave.

These querulous people are still represented by their photographs of today, a very prolific family indeed. They ask, "what good can baptism do?" "How much can water effect the sins of our bodies?" "What good can result from washing the saint's feet?" They ask many such like and divers questions and seem to delight to pry into the motives and plans of the Lord, and infringe on the divine prerogative.

Jonah was thus caught in satan's trap and reached the final and fatal conclusion that he would go to Tarshish instead of Ninevah, so "he went down to Joppa, and, finding a ship going to Tarshish, he paid the fare thereof and went down into it, to go from the presence of the Lord."

From the manifest intimacy between the Lord and Jonah it occasions surprise that there should have been in Jonah's mind any doubt as to the omnipresence of the Lord. I cannot conceive how Jonah could have supposed that the Lord of Israel would be confined to the narrow limits of Judea. Evidently he had read Psalm 139, which speaks so eloquently of the divine omnipresence. "Whither shall I flee from thy presence," discourses the 7th verse. "If I ascend into heaven, if I make my bed in hell, if, upon the wings of the morning, I dwell in the uttermost part of the sea, thou art there."

Jonah was not ignorant of these interesting facts yet he deliberately "fled from the presence of the Lord," and defied his command. What lesson does this teach us, but the most unqualified, unquestioning fidelity to the word of the Lord as we have it written in the New Testament.

We have Jonah down in the ship speeding his way to the distant city. Worried with the excitement of his disloyal flight and with the conscious displeasure of the Lord, he had sought refuge in sleep. He would hush the faithful monitor in its soothing embrace. We cannot believe that his slumbers were peaceful. Persons in the contemplation and commission of a criminal act do not find that rest in sleep that comes to the couch of innocence, unless their consciences have been seared.

In our next number we will note an interesting feature of the transaction, that of the wonderfully startling arrest of Jonah by the Lord. In the meantime let us look into the blessed Word for the evidences of God's watch-care over his children.

The Bible

Dean Farrar.

The Bible reaches millions of the human race whom no other book reaches or can reach; millions who never so much as heard